THE

MOTIVES,

Which have determined the

UNIVERSITY of GLASGOW

TO DESERT THE

BLACKFRIAR CHURCH,

And betake themſelves to a

CHAPEL.

8366 cc 39
1-14

In a LETTER from

Pr--f--r ——, to H— M—, Eſq; Airſhire,

To which is added,

An APPENDIX.

——— *magnis doceo de rebus, et arctis,*
Relligionum animos nodis exſolvere pergo. LUCRET.

And now the CHAPPEL's Silver Bell you hear,
That ſummons you to all the Pride of Prayer.
The PITCH-PIPE Muſic, broken and uneven,
Makes the Soul dance upon a Jigg to Heaven. POPE.

GLASGOW:
Printed and Sold by the Bookſellers in Town and Country. MDCCLXIV.
[Price One Shilling.]

BRITISH MUSEUM

Lately publiſhed,

And ſold by the BOOKSELLERS in Town and Country, the following PIECES.

I. The Defects of an Univerſity Education, and its Unſuitableneſs to a Commercial People; with the Expediency and Neceſſity of erecting, at Glaſgow, an Academy for the Inſtruction of Youth. In a Letter to I. M. Eſq; Price 1 s.

THE plan of education, purſued at our univerſities, in general, is too narrow and confined, has been long complained of; and, we are perſuaded, there is juſt foundation for ſuch complaints. That young gentlemen ſhould employ ſo much of their time, as they generally are obliged to do, in Logic, Metaphyſics, and diſquiſitions about the origin of moral virtue, etc. etc. whilſt, comparatively, ſo little attention is paid to Hiſtory, Geography, Experimental Philoſophy, the principles of trade and commerce, and many other uſeful branches of knowlege, is greatly to be lamented, and deſerves the ſerious conſideration of all who have the beſt intereſts of their country at heart.

" What ordinary company, ſays the Author of the piece now before us, what company of gentlemen is it, where metaphyſical diſputes, or the Logic of the ſchools, are ever ſo much as mentioned? Will a gentleman, by the deepeſt ſkill in them, make the better figure in the houſe of Commons, or appear with more dignity at the bar? Will his eloquence in the pulpit be the more perſuaſive, or, will he be the better ſkilled in the animal œconomy? Will Metaphyſics inſpire him with devotion, give him a higher reliſh of virtue, or enable him to act with greater propriety in life? Or, will the knowlege of them be of any advantage to the farmer, the architect, or the merchant. We apprehend, that none of thoſe queſtions can be anſwered in the affirmative. And muſt acquirements, that are confeſſedly of no uſe in life, that are never ſo much as talked of in good company, waſte a year or two of a young man's time? Is life ſo long? Is time of ſo little value? that there are not enow of uſeful ſtudies to fill it up with? Muſt recourſe be had to things, which any well bred man would be aſhamed to have it ſuſpected that he had ever employed his thoughts about?"——

The Author enlarges a good deal on this ſubject, and what he has advanced upon it, is, in general, very ſuitable: ſome

will no doubt think that he treats Univerſities with too little reſpect: be this, however, as it may, it does not affect the main point he has in view, viz. the expedience and neceſſity of erecting an Academy at Glaſgow; the deſign of which ſhall be, to give ſuch a practical and compendious courſe of education, as may, in ſome meaſure, qualify the gentleman, the merchant, or even the mechanic, to act with greater advantage in their reſpective ſtations. This point, in our opinion, he has placed in a very juſt and ſtricking light, and we heartily recommend the peruſal of this ſpirited performance to our readers.

MONTHLY REVIEW, for *March*, 1762.

II. Remarks upon a Pamphlet concerning the Neceſſity of erecting an Academy at Glaſgow. In a Letter to the Authors. Price 6d.

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N. B. A Recommendation of this Pamphlet may be ſeen in one of the Monthly Reviews, for 1763.

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A LETTER, ETC.

MY DEAR SIR,

SOMETIME ago Mr. ——, who is a very diligent lad, told me you were to write to me: and laſt week I was favoured with your much eſteemed Letter; wherein you earneſtly deſire me to inform you concerning the MOTIVES which have determined us to withdraw from the *Black-friar Church*, and to erect a *Chapel* for ourſelves. You write in ſo very preſſing a manner, that though I were averſe to the thing, I ſhould not know how to give you a refuſal. But, in truth, I am exceeding glad that there is any thing whereby I can oblige you: for, ever ſince you put your ſon to both my claſſes, I have held you in great eſteem; and I beg leave to tell you, that when I reached out my

hand to you, I ſcarce expected ſo large a *honorarium* as you generouſly gave me. My heart warms whenever I think of you: and many times when we meet in faculty, we lament and regret deeply, that ſo few, who ſend their children to our College, have your liberal and gentlemanny turn of mind. You, Sir, know the value of antient and ſolid literature, and have the heart to encourage thoſe who inſtil it into the minds of our North-Britiſh youth.

Though I did not ſit down to write this letter immediately after I had yours, yet I have been thinking every day upon the anſwer I was to give you: not that I intend to diſguiſe, or conceal from you any of our real motives, for there is no need of that; but I deliberated a little in what language I ſhould write to you; and have ſtudied to write in ſuch ſtile and method, as may beſt convey my meaning, and be moſt entertaining to you.

I will, therefore, endeavour to gratify your curioſity with reſpect to the real motives which influenced us to withdraw

from the Blackfriar's, and betake ourſelves to a chapel of our own. Every new thing, or departure from any old cuſtom, is at firſt wondered at: and as our reſolution with reſpect to a chapel is new, I find it occaſions ſome ſpeculation; for ſeveral others have been aſking me our reaſons for it: but I had not the ſame reaſon to oblige them, as I have to oblige you.

I frankly acknowlege, that diſtance from the church, or want of room in it, the reaſons commonly aſſigned for any new erection, do not take place here. Our College, you know, is juſt contiguous to the Blackfriar's; a fifth part of that church is our own property; and we have not, theſe ſixty years, had as many ſcholars, in any one year, as occupied one half of our room; ſo that we have been in uſe to ſet a great many ſeats to the citizens, and have made a little money that way. And yet we have been determined to take this new ſtep by reaſons very cogent and ſubſtantial.

1. One reaſon of our being deſirous to have a chapel, is, that we may thereby be

reſcued from that uneaſineſs, and even diſgrace, under which we have hitherto laboured. To intermix with the mob in a church, is diſgracefully bringing ourſelves to be, in ſome ſort, on a level with them: it creates in people a belief that we need, and ought to be in earneſt to receive, the ſame inſtruction they are gaping for; a belief which, tho' we are at all proper pains to guard againſt, yet it ſtill remains in ſome weak minds. And whether we ſtrive to drive out that notional belief, by a ſmiling cheerfulneſs of behaviour, during the ſervice, or by ſleeping, or by ſtaying away from church, ſtill we are ſufferers: for either we go to church a-ſundays, or we ſtay at home; if we go, we either give attention, or we laugh, or we fall aſleep: if we give, or ſeen to give attention, the people imagine we are as ignorant and ſuperſtitious as they are; and beſides, we weary ourſelves, and hurt our own temper: if we laugh, we offend the congregation; they call it a contemptuous laugh, a haughty diſdain of the miniſter, and a

manifeſt ſneering at the orthodoxy of his doctrine: if we ſleep, we offend them alſo, and beſides give no marks of our ſuperiority; for, ſleeping in church is a vulgar thing, practiſed by the very beggars and burn-bearers. Again, if we ſtay away from church, we muſt either ride in the fields, or walk in the College-garden, or ſtay in our rooms: if we ride abroad, the people who know and obſerve us, imagine we are profane; if we walk in the College-garden, they make the ſame concluſion; if we ſtay in our rooms, we muſt either read plays, or our own ſyſtems: if our ſervants catch us reading plays, they whiſper to every body that we are graceleſs; if we read our own ſyſtems, we very ſoon fall aſleep upon them, and this prevents or mars our ſleeping ſound in the night-time. Therefore we judged it proper to deliver ourſelves at once from all theſe hardſhips, by building ourſelves a chapel. The ſuperſtitious part of the town will not know whether we attend it or not: and if ſome of us ſhould happen to

ſmile, or ſleep in the chapel, thoſe who are preſent will have more ſenſe than to blame us.

2. Another reaſon for this chapel, is, that it will be a mark of our independency. It is not becoming our ſociety, that we ſhould have no place of worſhip but in one of the town-churches: this creates an imagination that we are inferior to, and dependent on, the city; and in this there is nothing of the το Καλον or the το Πρεπον. It is unſuitable to the dignity of philoſophy, or its profeſſors, to ſtoop, or ſeem to ſtoop to burgeſſes, or mercantile people. It is far more proper, that they ſhould be, in appearance, what they are in reality, quite above all other profeſſions, or ranks of men. Every one of us ſhould aim, like Glaucus or Agamemnon, in Homer;

Αιεν αριςευειν ϗ υπεροχ@ εμμεναι αλλων:

or, as Pope tranſlates it,

to win renown,
To ſtand the firſt in honour and command.

Or, as Cicero hath it, *O vitae philoſophia dux, tu inventrix legum, tu magiſtra morum et*

disciplinae fuisti; for, as Sencea says, *Nunquam in tantum convalescet nequitia, nunquam sic contra virtutes conjurabitur, ut non philosophiae nomen venerabile et sacrum maneat.* It is much more proper that some of the citizens of Glasgow should resort to a church of ours, than that we should meanly trudge to a church of theirs. The best of them may get solid instruction from us, and we can expect none from them.

3. The above reasons weighed much with us, as did that which I tell you next. We foresaw that a new beautiful chapel would add much to our dignity. Fifty years ago we were but in low estimation: there might be now and then a professor, who, upon account of merit and personal dignity, was confessedly above most clergymen; but in truth, Sir, we were generally looked upon as in a middle rank between parish ministers and country schoolmasters: and, at that time, no minister in town, and scarce one in the country, would have chosen to throw up his charge for the sake of one of our professorships.

On the contrary, when any young man had taught a courſe in our College, he was, at his earneſt deſire, advanced to be miniſter of ſome country pariſh, if he ſeemed to deſerve it. But luckily for us things are now altered. We have found means to increaſe our incomes in ſome proportion to the riſing expence of living: and the clergy have not been able to find any means of increaſing theirs. Senſible of this ſuperiority, thoſe of us who have been miniſters chooſe not to preach in any pariſh-church, or pray in any private family, becauſe that would derogate from our dignity: and though ſuch made no figure, but were rather overlooked and deſpiſed while clergymen, becauſe people could not ſee our concealed worth, nor diſcern our hidden learning, yet whenever we become profeſſors, we are immediately more reſpectable, and are eſteemed more learned than any clergyman whatſoever. This happens from the increaſe of our private incomes. But the College revenues being alſo great, and

well-collected, our predeceſſors built themſelves large and ſplendid houſes; and ever afterwards we roſe in rank and dignity. People ſee in what fine lodgings we dwell, and pay us reſpect in proportion. Now, we reckon that if our chapel were once built, it will add to our dignity, and that we ſhall become ſtill more reſpectable. A philoſopher, or learned man, is indeed complete in himſelf, in the conſcious ſenſe of his own merit; *totus in ſeipſo teres atque rotundus*, as Horatius ſays: but yet in this age, reſpect is alſo ſomething. One likes to ſee himſelf taken notice of by thoſe in upper life, and to be bowed to and admired by the vulgar; for, *pulchrum eſt digito monſtrari, et dicier hic eſt:* But this empty reſpect is not the thing which we chiefly or ſolely aim at; along with that reſpect we want to have a little money, becauſe, in our times it is money chiefly which renders even philoſophers reſpectable. We come up to the antients in our teaching; and, like them, recommend poverty: *honeſta res eſt laeta paupertas.* We are forced,

however, to depart a little from their temper, and to ſtudy by what lawful means we may get ſomething into our poſſeſſion; and luckily we have found, that our houſes have ſtood us in good ſtead; for, when gentlemen come to enter their children to our College, they ſee in what ſplendor we live, and are aſhamed to ſtint themſelves to the uſual pitiful *honorariums*: ſome of them, at leaſt, have ſenſe to obſerve, that ſuch lodgings, and ſuch furniture, demand much higher pay than the ſmall *minimum* which we exact. Beſides, by the largeneſs of our houſes, each of us is able to keep a great number of boarders, which we find to be a very profitable branch of buſineſs. We have raiſed the board-wages to a reaſonable height; and beſides theſe wages we expect, and gentleman who have children with us, are in uſe to ſend us, very valuable compliments. Now, we expect that our chapel will procure us more reſpect, and great profit alſo, as I ſhall tell you more fully, when I ſhall have firſt acquainted you with ſome other rea-

ſons we had to be deſirous of a ſeparate chapel.

4. And I will not conceal from you, that the religion of Glaſgow, and particularly that which is preached in the church where we attend, is not much to our taſte. Charles II. uſed to ſay of Preſbytery in general, that it was not a religion for gentlemen; and I may well aver, that preſbytery, as we have it, is not a religion for either gentlemen or philoſophers. All the maſters, and the bulk of the ſtudents, for many years paſt, had become quite wearied and diſguſted to hear in the church where we have our ſeats. The miniſter, though eſteemed a man of learning, taſte, and primitive ſimplicity, is often inſiſting upon the depravity of human nature, and the neceſſity of revelation: he ſeems to maintain, that philoſophy is not ſufficient to render men virtuous and happy: he ſays, it is abſolutely neceſſary to believe the goſpel; and that without this, all the ſyſtems and precepts of philoſophy are feeble, and will in the

iſſue prove ineffectual. He even deſcribes, modeſtly indeed, but in a pictureſque enough ſtile, ſome practices, ſuch as drunkenneſs, ſwearing, wenching, avarice, oppreſſion, which he calls ſinful, and inconſiſtent with having true religion: and while he is doing this, it often happens that moſt of the ſtudents, and many of the congregation, gaze at us as if we were the perſons pointed out as guilty; and we are ſtill more keenly gazed at when he deſcribes the duties of Chriſtians, Sabbath-keeping, family-worſhip, juſtice, veracity, temperance, chaſtity, and what ſhould be the converſation of thoſe who are entruſted with the education of youth. All this, you will agree with me, is vexatious, and even unſufferable. We have, whatever may be ſaid of us, a *real*, though a *general*, and philoſophical religion; and had we a chapel, where ſuch of us as have been clergymen are to preach by turns, we will have diſcourſes upon the dignity of human nature, upon diſintereſted benevolence, upon ſympathy and propriety, up-

on living according to nature, and upon virtue's being a ſufficient reward to itſelf. When any of ourſelves takes the pulpit, he will have more ſenſe and delicacy than to deliver any offenſive deſcriptions; and when any young man preaches, he will be cautious, and ſcarce venture on any thing that is like to diſoblige any of us. I like beautiful and oratorial diſcourſes upon general topics: I hate ſuch as minutely deſcend to particulars; there is a tireſome and diſguſting littleneſs in them. And what ſignifies it to irritate a learned man for any freedoms he is ſuppoſed to have taken. I never knew that ſuch diſcourſes produced any other effect, but the contrary to that which the preacher intended.

It is a fixed maxim among us, that "That is always the beſt religion, which "takes the ſlighteſt hold of the heart, and "the ſlighter the better." And though, with reſpect to the intention of the ſpeaker, it is a very different religion which we have been hearing; we have, however,

had the firmneſs to remain hitherto untouched and uncorrupted by it: and tho' I ſay it, it is a great truth, and no vain boaſt, that it will be difficult to find as many wiſe and good men, in ſo narrow a place, upon whom the vulgar and ſuperſtitious religion of the country hath taken ſo little hold. We owe this firm and fearleſs temper to philoſophy, and the knowlege we have of the cauſes of things; for,

Foelix qui potuit rerum cognoſcere cauſas,
Atque metus omnes et inſuperabile fatum,
Subjecit pedibus ſtrepitumque Acherontis avari.

Or in Cicero's words, *O philoſophia, ad te confugimus, tu vitae tranquillitatem nobis es largita, et terrorem mortis ſuſtuliſti.*

5. But what farther increaſes our fondneſs to have a chapel for ourſelves is, a very idle and ſenſeleſs opinion, that almoſt univerſally prevails at Glaſgow. They imagine that we are to be as ſtrict in our life and converſation as ordinary people, and that if we take a little liberty like gentlemen, we are to be called to an account

for it, like weavers. This you will think very ſtrange, or quite incredible; and yet the ſilly people are all in theſe ſentiments, and even keen in them. If one of us hath been chearful over night, at a bottle with a few gentlemen, or officers of the army; or if he hath forgot his philoſophy for a moment, and indulged himſelf a little in the way of natural pleaſure, there is firſt a whiſper, then a loud cry is raiſed againſt him; he is pointed at on the ſtreets, the houſe he was chearful in is examined, the girl he converſed with is ſought for to accuſe him, kirk-officers are hounded out upon him, ſome miniſter or elder *travels* with him to bring him to a confeſſion, he is called to compear before ſome of their kirk-ſeſſions; and it is believed his ſin or ſcandal, as they call it, cannot be taken away till he ſhall have done pennance in ſome of their churches: and I do aſſure you, that not long ago ſome amongſt us eſcaped very narrowly. Now, Sir, conſider what a hardſhip it is on a learned man to compear in a pitiful ſeſſion, and con-

feſs that to be a ſin which he knows to be no ſin; or to compear publickly in a church and give ſigns of repentance for what he firmly believes needs not be repented of, and what he is reſolved to repeat whenever he finds himſelf urged by the calls of nature: what an impropriety, nay, what an indignity is it that a philoſopher ſhould ſtand, as a delinquent, before a congregation of taylors, ſhoe-makers, barbers, and ſhop-keepers, and appear to be juſt as much a natural man, to have juſt the ſame paſſions, and juſt as little philoſophy to guide him, as any of them, or any porter or ſcavenger who happens to be preſent. Conſider farther, how grievous it is, that he ſhould be ſtanding in a low and diſgraceful place, or on the ſtool itſelf, and nothing but a common miniſter reviling him from above, inſtructing him about the το ηγεμονικον, the command of paſſion which he hath often talked about, admoniſhing him to believe what he has always rejected, and rebuking him for the foulneſs of the ſuppoſed crime, which he is

ſuppoſed to have graceleſsly committed.—If you conſider how grievous all this muſt be to a great mind, how vexatious to be thus affrighted, and to be in perpetual fright; how unſufferable to be abuſed by a low perſon, before an aſſembly of low and contemptible people; you certainly muſt ſee the wiſdom of withdrawing, and ſecuring ourſelves from ſuch inſolent and ignoble uſage. We conduct ourſelves like philoſophers; and are determined to follow nature, *vivere ſecundam naturam.* We are men of genius: the King has ſingled us out, from among all the learned men in Scotland, to be regents and profeſſors; and from the eminence on which we ſtand, we perfectly diſcern the littleneſs and folly of the vulgar.

Spiritum Graiae tenuem Camoenae,
Parca non mendae dedit, et malignum
Spernere vulgus.

As we move in the regions of philoſophy, we want to have elbow-room: we gain our money as we can, and chooſe to ſpend it as we pleaſe: we chooſe to enjoy that

freedom, and partake of thoſe pleaſures which nature offers, and philoſophy allows. In this philoſophic temper we mean no harm, but good to every man; no hurt, but pleaſure to any woman. If philoſophy hath not yet made us quite perfect, we have however but few and very ſlender faults; *mediocribus et queis Ignoſcas vitiis:* and if we now and then make ſome ſlight deviations from the dull rotine of life, muſt we be judged, be diſciplined, be pennanced as the vileſt of the people are? This is a treatment not to be born, not to be ſubmitted to by free minds. No nobleman, no gentleman of rank or fortune in the country, no wealthy merchant in the city, who happens to be a delinquent, though he ſhould be in fifty relapſes, is ever called to any account, even in pariſhes where the miniſters are the ſtricteſt and moſt zealous in Scotland. And muſt we be hunted down for one or two ſlight offences, while others are freely permitted to range about at large? If our clergy had civility, they would not trouble us: but

ſince they have ſuch delight in that kind of work, they ought, (which I muſt confeſs they commonly do) they ought to ſatisfy themſelves with moleſting the poorer ſort of tradeſmen and country people, who are ſooner frightened, and more tame under the laſh of their diſcipline, than we chooſe to be.

Though I may ſeem keen againſt kirk-proſecutions, I aſſure you, that the greateſt part of us are ſober, cool, and mortified perſons, in no danger of ſpending our money at a tavern, or being any wiſe miſled by that other paſſion which ſubjects to ſcandal. In this reſpect we are perfectly and conſtitutionally chaſte*: we are really as innocent and harmleſs as any in the world; and of this our wives can give ample teſtimony. But if there be two or three of a more briſk and lively turn, it is our buſineſs to protect them, and not ſuffer ourſelves to be maltreated by kirk-ſeſſions or miniſters, who are ſo low perſons in compariſon of us. And if once we had a ſeparate chapel, it will be natural for us,

* See Matth. xix. 12.

upon any aberration, (for, *Diaboli virtus eſt in lumbis*) to do public pennance there, if that is judged neceſſary to ſopite the cry that may have been raiſed in town. This indeed will ſtill be a hardſhip; but it will be milder than otherwiſe: it will be making compearance in a houſe of our own, and where ourſelves are the principal perſons.—The offender, who has unfortunately been detected, will be admoniſhed by one of ourſelves, by one of his brethren philoſophers, who will be very gentle to him, both from a philoſophical perſuaſion that the thing he ſtands for is no crime, and probably alſo from a rememberance, that he himſelf hath often fallen into the like ſlips, and foreſeeing that he may ſoon, if detected, have occaſion to compear in the ſame place, and be rebuked by the ſame gentleman he is now rebuking.—Beſides, he will be rebuked before a number of frank, blythe, and polite people, who have, many of them, made ſuch harmleſs ſlides, and can make candid allowances for them in others. The gentle-

neſs ſhewn to delinquents in our chapel, will appear amiable; other miniſters and congregations will follow our example; and a great alteration in opinion, about ſcandalous matters, will, as we hope, be inſenſibly brought about.

6. For we have a moſt extenſive and generous aim to be effectuated by means of our chapel: we want, by degrees, to controul the public opinion with reſpect to ſcandal; we want to divert the reſentment which men have againſt the matters for which pennance is now done, and to turn it againſt thoſe things which really deſerve cenſure. What is it for which men ought to be rebuked? It is ignorance and contempt of philoſophy, depreciating logic, metaphyſics, and moral theories, ſlighting of learned men, putting them off with niggardly payments, ſeeking money from them, complaining of their rigour in exacting their tiends, or laying them under abominable reſtraints. The faults for which men appear before a congregation are really no faults at all:

inſtead of being rebuked, they ſhould be commended for them. When a man is at a bottle over night, and happens to be overtaken a little, and is put in good humour, he is but acting the ſocial part; he obeys the dictates of philoſophy: if he ſhould reel and ſtumble on the ſtreet, he can riſe again; if in a chearful mood he breaks a few windows, he can pay the damage. Why need he be rebuked? If a man gets his wife with child two or three months before he married her, he did nothing but a natural action, which if he had not done before, he would have been obliged, in duty, to do after, the marriage. Marriage is expenſive, and not always convenient: a philoſopher who caſts his eyes on a perſonable girl, and takes her aſide, does her a kind thing, and raiſes up a child who may be uſeful to the public. Theſe are all or moſt of the things that are commonly cenſured. A philoſopher diſcerns, with one glance of his eye, that none of them merits cenſure, nor ought to be cenſured. It is the buſineſs of philoſophers, and it is left to

them to ſet the opinions of men to rights. We intend to diſpel the miſt of ignorance from the minds of our countrymen; to break the ſhackles of prejudice, and open to them a broad and ſpacious way wherein they may walk with eaſe and freedom. This, I am ſure, you will admit is a glorious attempt; and, in purſuit of it, we expect to render ouſelves as illuſtrious as the immortal Grecian philoſopher.

Primum Grajus homo, mortales tendere contra
Eſt oculos auſus, primuſque obſiſtere contra.
——Deus ille fuit, Deus, inclyte Memmi.

If we can bring about ſo deſirable a revolution of opinions and ſentiments, we will do the public an important ſervice; a ſervice, which it is worth while to contend for; and though we had no other advantage in view, it would be noble and like the antients, to be at the expence of a Chapel to gain ſo good an end.

7. But I have left our ſtrongeſt reaſon, for a chapel, to be mentioned laſt; and in plain Engliſh it is this: we expect to make a great deal of profit by it. We might be content to be without reſpect, and to be

even *more vile* than we are at preſent: we might ſuffer public pennance, and to be inſtructed and admoniſhed by one who is poorer, and much more ignorant than we are, if any of theſe were ſure means to be enriched. To be little thought of, is indeed ill enough, but it takes nothing out of one's pocket; and words, though ſevere and reproachful, are ſtill but words, and will not break one's head, nor empty his coffers: but to be poor is a real and great evil indeed. *Paupertas mihi onus viſum eſt, et miſerum, et grave*, as Terentius has it. Poverty may ſit pretty eaſy upon ſome ſorts of people, but on modern philoſophers it is pungent and inſupportable. Poverty, all men chuſe to eſcape, and the greateſt part feel the utmoſt horror at it. Philoſophers may, in other reſpects, have a fixt antipathy to the opinions of the people, but in this reſpect they ſee great cauſe to beat time, and go alone them. Here we have made a ſmall deviation from the antients, neceſſitated to do ſo by that change in manners and opinions which hath been produced in a courſe of ages, alway advancing to fur-

ther improvement. The desire of making a little money is now a part of solid wisdom; *Qui sapit, sibi sapit.*

Μισῶ σοφιστὴν ὅστις οὐκ ἐντῷ σοφός.

It is, if I may so say, embodied with, or hath become the very soul and quintessence of modern philosophy. But it is nothing to have the desire of money, without the skill of gratifying that desire: and in this skill the world will do us the justice to acknowlege, that we have already made some very considerable improvement. Let others examine the figure of the earth, its distance from the sun, the variation of the needle, or causes of the tides; this is our favourite branch of philosohy,

Orabunt causſas melius, cœlique meatus
Describent, radio et surgentia sidera dicent.
Hæ tibi erunt artes.

This we study, in this we exercise ourselves by night and by day, in our houses, our classes, our public and private walks; ever striving to find out some new commendable method of encreasing

our revenues, and making the moſt of our ſmall affairs. When we are ſeen walkong on the ſtreet, ſome of us, with lank, meagre, hollow cheeks; a demure countenance, and ſerious air, the people believe that we are always in the *exerciſe* of devotion: but they are ſometimes miſtaken. *Interdum vulgus rectum videt eſt ubi peccat.* It is true, we are ſerious, and there is great propriety in our putting on that appearance; for, *in ſacris ſimulata pro veris accipiuntur*, as Servius hath judicioufly remarked*. But we are ſerious in cultivating that branch of true philoſophy which is our province. And firſt and laſt, as I have ſaid, we have not been altogether unſucceſsful, nor reſted in bare ſpeculation.—Our predeceſſors, in times of perſecution, by giving proper information againſt the puritanical party, merited large donations of tiends and feus, which, though ſuſpected for many years to be invalid, are now confirmed by long preſcription.—We, for our part, have raiſed the minimum of our *honorariums*.—We have moſt of us two claſſes, a pub-

* In Eneid II.

lic and a private; and thus, by artfully extending our uſefulneſs (for great is the utility of private claſſes,) we obtain yearly two *honorariums* from each ſtudent.—By our large houſes, as above, we have convenience to board the rich lads, and by wiſely propagating a belief that we inſtruct them in private, and take care of their morals, we have wormed the citizens out of that lucrative trade of boarding, and have engroſſed it to ourſelves.—In ſome pariſhes, where we have right to the teinds, we triple the graſſums, and continue, or double, the yearly payment at the end of every nineteen years.—In other pariſhes we value the teinds, and raiſe very conſiderable, but ſtill very reaſonable ſums.—When ſimple people pay us teinds, and have no tack from us, we add every year a little to the ſum payable, till we have raiſed it a third or a fourth more than was payable by the antient roll; but this we do chiefly when the lands are improved, and can well bear it.—Such miniſters as we are forced to pay; we, for their and our own good, de-

tain their ſtipends a year, or even two full years, and having got intereſt upon it from the bank, we divide the profits.—Other miniſters we pay at a 100 *L.* Scots *per* chalder, inſtead of the ſiar which we exact; and make by that means great profit every year, ſometimes near half the value of their ſtipends.—After a ſtipend hath been more than a full year due, if we pay more than 4 or 5 *l.* at a time, we exact a little by way of diſcount; and though we have done ſo for many years, we were never publicly detected, except in one inſtance, when indeed one of us, as you would hear, was ſo hard put to it, that he was forced to acknowlege part of the truth, upon oath, in a civil court.—We have lately procured an act of parliament, with reſpect to ſome of our burſaries, by which it is made lawful for us to touch the money ourſelves.—When young men, who, we ſuſpect, would not pay us, apply for burſaries, we, upon examination, find them ignorant, and take care that thoſe be preferred, who, we fore-

ſee, will expend the value of their ſeveral burſaries in payments for our private claſſes. —— When, by old deeds of mortification, we ſeem obliged to bear the third part expence of repairing or building a pariſh church, we ſet our feet a-ſpar, and aver ſolemnly, that we are not obliged to be at any expence at all: but if people be clamerous, we fling them a few guineas, which we tell them is a preſent, to them. Demands of that kind are now pretty rarely made; becauſe having all the original papers and extracts of them in our cuſtody, the people know not whether they have a title to demand any thing or not; though in a late inſtance, after a ſtout and ſucceſsful battle to ſave our money, we were in ſome danger; for, by an act of faculty, we had met with ſix gentlemen, and bargained to give, towards building their church, a very conſiderable ſum, which by another final act of faculty, we decreed to keep to ourſelves; and ſhortly afterwards, they were very near fingering papers

which would have taught them more than we intend they ſhould ever learn; but by an extraordinary and well timed diligence, that danger was happily warded off.—Theſe are a few inſtances of our improvement in practical philoſophy. *Nec ſumus attentiores ad rem quam ſat eſt.* We need all that we can get hold of; and all that we do, or have done, is fair and perfectly juſt. In fact, we find that we have ſtill, by far, too little, which puts us upon inventing means of getting ſomewhat more. *Quis eſt pauper? qui ſibi videtur pauper*; as Seneca hath taught us. Learned men, in this age, muſt make the beſt ſhift they can; they beſt deſerve, and beſt know the uſe of riches.

It was principally with this ſame view of profit that we firſt thought of a chapel, and are now reſolved to build one. Some people imagined at firſt, that we were going to ſquander away money, purely for the ſake of religion, and that we might accommodate the citizens at an eaſy rate, of whom it is ſaid, there are fourteen or

ſixteen hundred families who cannot get ſeats in any of the town churches: but upon ſecond thoughts theſe people ſoon diſcovered their own fooliſh miſtake. If we build a chapel, it muſt yield us profit. Once we deſigned to have a church upon the eſtabliſhment; but after mature reflection, we are convinced it will be much more profitable to have only a chapel, provided it be large enough: a fifteenth part of it will accommodate us and our ſtudents; the reſt of it we will lett to the citizens, and expect *l.* 200 a year for the ſeats; for the richer and politer ſort will reſort to it. We will raiſe yearly *l.* 150 collection, which we well know how to diſpoſe of. We will by way of auction ſet the ſeats, which are our property, in the Blackfriar church, at a *l.* 100 yearly; 200 and 150 is 350, and a 100 more is 450 *l.* We will raiſe a capacious and handſome enough chapel for about *l.* 1000; which, as our ſecurity is good, we can borrow at four *per cent.* By the bye we get five *per cent.* for our own money. This brings

down the yearly profit to *l.* 410. We will give a young lad 30 *s.* *per diem dominicum*, for preaching a few Sundays, ſuppoſe twenty, which will take away other *l.* 30. This will leave the neat yearly profit at *l.* 380: and this we will divide amongſt ourſelves. There are ſix *fellows* of the univerſity who are to preach by turns, and they will, no doubt, expect to be very well paid: but the reſt alſo muſt have a reaſonable proportion. Now, if we ſhould make it a church upon the eſtabliſhment, the miniſter would run away with *l.* 130 from us, which would in ſome ſort defeat our end, and render our particular quotas more ſcrimp and pitiful. In that caſe, we would have only *l.* 250 to divide amongſt ourſelves.

8. Nor are we juſt ſo totally intent upon profit, and on Chriſtian liberty, as not to aim alſo at a reform in the matter and method of preaching; another reaſon for the chapel which I had almoſt forgotten. I muſt confeſs, that our lectures on compoſition have not produced all the effect that

was expected from them: many who have been taught by us are, in truth, Sir, very lifeleſs, clumſy, and heavy-headed preachers. I lately heard one of them in a certain church, who, if he could not be ſaid to be the inventor of ſleep, was at leaſt a powerful promoter of it. He gave copious and ſucceſsful doſes of the true ſoporific. I ſoon found myſelf becoming drowſy: I kept mine eyes open as long as I could; I ſupported my head on my palm, with my elbow on the deſk before me; ſleep, however, overpowered me: but I was ſoon ſet awake by a painful ſtroke which my chin received, in falling, by the law of gravitation, on the front of the gallery; with difficulty I catched hold of my wig, which had half fallen down from my head. I was for ſometime in confuſion, rubbing my eyes, and knew not where I was: aſſoon as I recovered my ſenſes, I heard all the maſters on my right and left hand ſnoring loud, and ſaw moſt of our ſtudents, and many of the congregation, faſt aſleep; and was ſorrieſt of all to ſee our own *Alum-*

nus nodding in the pulpit, his eyes half-ſhut, and broken ſentences, and half words coming ſlowly from his mouth.——When I became more awake, and had crawled home, "Well and good, ſaid I to myſelf; truth is beſt hit upon by chance; this hath been an inſtructive ſleep to me; I have learned more by it than ever I did by any grammatical or philoſophical inveſtigation." I reaſoned upon the matter, and was convinced, that lectures on compoſition, without models both of compoſition and delivery, would not be effectful. But when in our chapel, example is ſuperadded to precept, when diſcourſes are accurately compoſed, according to the Ariſtotelian, the Ciceronian, and Quintilianian rules, and eſpecially by the energy of our own rhetorical ſyſtems, delivered with a philoſophical ſolemnity, with ſpirit and vivacity, and all the graces of elocution, when, preaching by turns, every one of us is ſeen to exult in his own peculiar excellence, and all of us ſoar, like Elijah, high above the heads of all ordinary public ſpeakers;

inſtruction, like a cloak, will drop down from us; our young Eliſhas will receive a double portion of our ſpirit, and pray and preach accordingly. Then a wonderful and much-needed improvement in the art of preaching will quickly take place; the ſpirit of eloquence, like *aſſa foetida*, or any ſtrongly oderiferous body, will diffuſe itſelf on all ſides from our chapel. Firſt it will ſeize on the miniſters of the town, then on theſe in the neighbourhood, and then gradually extend its influence to the moſt remote parts: by which operation, our chapel will have the ſingular glory of improving the whole kingdom.

And while we are reforming the art of preaching, we will, at the ſame time, do our utmoſt to improve our church muſic, which hitherto conſiſts of little elſe but jarring and diſcordant ſounds. It is pity we are not able to reſtore the muſic of the antients, which produced ſo aſtoniſhing effects. To ſupply that want, one of our number is, in the enſuing vacation, to viſit the Highlands and Weſtern Iſles, of

Scotland; the ſeats of our antient heroes, our Connals, our Starnos, and our Fingals; celebrated in the ſongs of our Offians, our Crunniochs, and our Pibrochs. This is a tour unknown to the antients, and happily reſerved to brighten the ſouls of philoſophers in this cultivated age. In theſe noble iſlands, one muſt be entertained with many odd curioſities, and ſee and hear many things that muſt elevate his genius, and refine his taſte. Mull, Egg, Barra, Tyrteuſkin, Phlangmuggafes, Chuphichico, Challenza, Buttendwi, Phartattum, Gronckfort, Gripgoldom, Jura, Yehetna, Ronagat, Duntlum, Skie, Lewes, and many others. We are yet but learning their names; but hereafter they will be well known, and greatly reſorted to by men of learning and taſte. To viſit them in order will be the grand polite tour of modern times. Great alterations happen in the world: *Quid tibi viſa Chios, Bullati notaque Lesbos; Quid concinna Samos, quid Croeſi regia Sardis?* was of old the queſtion put to a Roman gentleman returned from his

travels. Now, a learned man hath compoſed a poem, conſiſting of fifty-ſeven verſes, to be addreſſed to our Colleague at his return.

Quid tibi viſa Lew'ſi, Bulhede, ſanctaque Kilda;
Quid concinna Southuiſt, quid Fingalis Regia
Morven, &c.

I will not inſert the poem, nor ſay any more at preſent about the delight and advantage which will be derived from viſiting the Weſtern Iſles.—— Our Colleague's principal aim, in this voyage, is to enrich our ſacred poeſy, and improve our church muſic; and we have ground to hope he will ſucceed. We ſmelled out ſomething from the Heireſs of Muck, who was in this city ſome weeks ago. The ſcent was too ſtrong and ſavoury not to be purſued. Being ſet upon a proper track, the intelligence we had got was confirmed by the ſchoolmaſter of Phlogbirch, and ſtill further by a devout and learned Highland divine, Mr. Macfribble, who is miniſter of Dronioch. With the two laſt we keep up a conſtant correſpondence. All the three

agree, that in the iſland of Pleyelp, Macſqueel, Clocſooti, Drumgrunt or Crumyaau, may be found ſome hymns and oratorios, part of which ought to have been inſerted in the printed copy of the Heroic Poem of Fingal, and the reſt in that of Temora: they even give us ſome cauſe to expect, that in one of theſe iſles, a bard may be found, who is ſkilled in the ſongs, and can perform the muſic of other times. Theſe hymns, if recovered, will be a rich acquiſition; and if ſuch a bard is brought to this place, he will ſtrike up his melodious Galic tunes, reform and alter our muſic, and be a great ornament to our chapel; and we will make him profeſſor of Galic.

However, though our friend ſhould not be altogether ſucceſsful in his firſt tour, we will take care to ſerve the cauſe of muſic. An *Organ* is what we would intend; but in truth we are a good deal ſtartled at the expence; and we chooſe not to do this without a little preparation, leſt the captious people hereabout ſhould be too much diſguſted. In the mean time therefore, (to

ſave mony) we will begin with a *Pitch-pipe*. Cheap muſic is good muſic. A pitch-pipe will ſtrike the juſt tone: muſic in the four parts will be ſung in our chapel with admirable harmony, to the great delight and devotion of the worſhippers, and the great wonder and entertainment of the whole city. Great and delightful will be the effect of the pitch-pipe: the pitch-pipe may be hiſſed at, and condemned at firſt; but, from its ſurprizing agreeableneſs, it is almoſt certain, that there will very ſoon be at leaſt one pitch-pipe, and one pitch-piper in every church in city and country. And it may further be expected, from that reſpect which is paid to our example, that, in a little time, there will be a pitch-pipe and a pitch-piper in every rich and numerous family.

And that complete decency in every part of the ſervice may be obſerved, we will all attend the chapel; and eſpecially we will take care that our *Oeconomus* be as often preſent as poſſible: he is a member of faculty, and muſt be ſeated on ſome eminent

place, where every one within the walls may have a full view of him, as he will be of great uſe to diſpoſe the ſtudents to gravity: for, if it be the characteriſtic of the ſublime *, that it always occaſions ſome emotion of terror, his face is certainly a very ſublime object: ſhould any of our ſtudents be in a lightſome mood, his craving and tremendous viſage will no ſooner be beheld, but it will inſtantly create terror in their ſouls, and gravity in their countenances. If he ſhall now and then mount the pulpit (which he is well qualified to do, for he is a deep ſcholar in Hebrew without the points: he is an able and extraordinary critic in all ſermons; he is full ſounder than any of us: and if he knew of any thing more difficult and incredible than what he believes already, he would immediately ſhow that he has ſtrength to ſurmount it, or capacity to ſwallow it down,) every one who ſees him will be frightened, and overawed into a ſhivering ſilence and decent compoſure. He is an uſeful

* See Burk upon the Beautiful and Sublime.

and well-choſen member indeed: he is accurate in collecting money, and buying up proviſions for us on week-days; and by his grim ſeverity of countenance, and terrifying looks, he is able to throw an inſtantaneous and abiding damp upon gay and youthful minds, and abſolutely ſecure the ſolemnity of our religious meetings on Sundays.

Theſe are the reaſons we had for a ſeparate chapel; and I am perſuaded they will appear to you very ſtrong and cogent.—This chapel delivers us from many painful inconveniences;— it will be a public monument of our independency;— it adds to our dignity;— it ſhelters us from kirk-proſecutions, and pitiful pennances, or at leaſt renders them leſs intolerable;— it will ſet right the notions of the world with reſpect to thoſe things which deſerve public cenſure;— it delivers us from a religion that is not to our liking, and affords us an opportunity of hearing philoſophical and oratorial ſermons;— it puts

it in our power to diſplay our talents, to be patterns of true eloquence, and to improve the moſt diſtant parts of the country in the art of ſpeaking in public;—it will, by the uſe of the pitch-pipe, greatly alter and improve our church muſic;—and it is a wiſe and laudable mean of gaining ſomething conſiderable to ourſelves.—I have written this from the very ſentiments of my heart; and have honeſtly, and without reſervation, laid open to you the views we have had; and, I hope, we ſhall have your approbation. Had we erected a church, and made up a legal ſeſſion from among ourſelves, our ſtudents, and our ſervants, (alas! we have juſt now loſt a wiſe and valuable ſervant, whoſe counſel and aſſiſtance was of great uſe to us,) we would have been ſtill better ſecured, at leaſt, in one reſpect; but then, we would have made much leſs profit: beſides, a fixt ſtipend, over and above the loſs of ſo much money, would render the miniſter independent on us, and he might, in a little time, give the ſame grievous deſcrip-

tions, and uſe the ſame freedom of ſpeech, by which, we have already ſuffered ſo much; and in this reſpect, we would be juſt as we were before. Young lads, whom we can turn off at pleaſure, will, of courſe, preach politely, and make it their principal ſtudy to keep off any fault, which any of us hath been ſo much as ſuſpected of. Their own intereſt will teach them to be modeſt and diſcreet. Such diſcretion and politeneſs will raiſe our eſteem of them, and it may alſo recommend them to the good liking of ſeveral congregations in town and country.—And further, as we deſign only a chapel, there is no neceſſity of giving the communion in it, which will ſave us the price of the elements. On theſe occaſions, we will juſt ſtep into ſome of the town churches, and take as much as we pleaſe, where the magiſtrates are to defray the expence.

But I fear it will be a year, or even more, before we can get a ſpacious chapel erected. However, when October comes, we will meet for worſhip in our

own large hall, where we will have room enough for ourſelves and our ſtudents, and may alſo ſet a good many ſeats by way of auction; or we may ſell 200 tickets at a crown a-piece, which will be above three guineas to each of us, which is ſtill ſomething. It puts us into a little perplexity, that by the ſtatutes of the college, women are not to be admitted within our gates: on the one hand, it is feared, that if we rigidly obſerve that ſtatute, ſeveral of our ſtudents may chooſe to go to ſome church in the city, which is frequented by the ladies: on the other hand, it is foreſeen, that if young ladies are allowed to come to the hall, the ſtudents will entice them to their chambers to drink tea after the ſervice; that a freer and opener intercourſe between females and the college gentlemen, than hath hitherto ſubſiſted, may take place, and that there may be a violent ſuſpicion of diſorderly familiarities, which will bring ſcandal upon the college, and upon the ladies who reſort to it. On each hand there is certainly

ſome danger; but it will, we judge, be rather wiſer to admit the ladies, which will prevent our meeting from being thin, and our orator from being no more but, *vox clamantis in deſerto.* We will take all the care we can, that there be no outward indecency. Old ſtatutes, when found to be inconvenient, deſerve to be exploded. At the worſt, this inconveniency will only be ſuffered while we uſe the hall as a chapel; it will be totally removed whenever the new chapel is erected. And, to balance that inconveniency; whilſt we meet in the hall, we will not need to preach, nor hire any lad to preach in vacation time. It is true, that when we have rouped our ſeats in the Black-friar's, we will have no room for ourſelves in any church. But, when any of us happens to go to a church in ſummer, the town's people will not grudge to give us a ſeat, for once in a month or ſo. We will not chooſe to give them too much trouble.

And now, Sir, I ſhall leave you to judge, from the length and nature of this letter, how real and how great an eſteem I have for you. I once deſigned to have written the letter wholly in Latin, in imitation of the Antients, and believing, that you who are ſo liberal to learned men, muſt have a great deal of learning yourſelf. But in compliance with cuſtom, I have written it as I could, in the vulgar Engliſh. I have, however, interſperſed a Latin ſentence here and there.

I preſume, I have now ſatisfied your curioſity, and have nothing more to add, but that I hope your two younger ſons will be ready for our college, againſt October. It is pity, that many rich people hurry their ſons to buſineſs, without making them acquainted with the antient languages, or giving them a courſe of ſolid philoſophy. I know well that you have too much eſteem of learning to be of that number. With great duty and reſpect,

I am, etc.

College, Glasgow,
May, 1764.

APPENDIX.

BOOKSELLERS have often ſent abroad unfiniſhed and mutilated productions of great authors, ſurreptitiouſly obtained; and have peſtered the world with many pieces of Grub-ſtreet ſtuff, recommended by the names of learned men, who could never have any hand in ſuch poor and wretched traſh, equally deſtitute of ſenſe and taſte. The publiſher diſdains ſuch practices; and ſolemnly declares, that there is no impoſition in the preſent caſe.—The Letter he now delivers to the Public, is the real and genuine Work of Pr—f—r ——, correctly written in his own hand. He came very honeſtly by the manuſcript. And as among all thoſe to whom he ſhewed it, there was but one (who is indeed an honeſt and grave enough ſort of man) who did not diſcern and eſteem the ſpirit of it, he was ſoon determined to put it to the preſs. He diſcerned in it a manly

freedom of thought, and a noble ſincerity; which is only to be found among the learned, among perſons of good breeding, or thoſe of an uncommonly elevated turn of mind: a ſincerity, which, though it may be nibbled at, by ſmall wits, and perſons of rigid principles who love to walk in trammels, is, however, the characteriſtic of great and generous minds. In his judgment, a worſe man would have writ with that ſtingy caution and reſerve, which is ſo generally the ſymptom of a duplicity of ſoul. But this author, from a guileleſs heart, unvails the truth, and expreſſes his ſentiments without mincing or diſguiſe. To communicate truth is his ſincere aim; and he appears to have laid it down as a maxim, that from truth he will never ſwerve for any conſideration whatſoever; ſo that, though it were poſſible to take advantage of any particular unguarded expreſſion, if he hath fallen into ſuch, it would be the utmoſt baſeneſs to attempt it: but if any ſuch baſeneſs ſhould be found in any perſon, the Au-

thor will be ſufficiently able to defend himſelf; and will have all the men of wit and taſte in the three kingdoms on his ſide. A man of merit ſhould be ſupported, if he is like to be malicioufly borne down. We are highly obliged to philoſophers, and ought to applaud them, when they attend accurately to their own genuine feelings, and delineate them with a ſtrict regard to truth and nature: for thereby we are led to a true knowlege of the human heart, and diſcover thoſe latent ſprings which ſet the world in motion.

The publiſher is ſenſible, that every writer hath a ſtile and method peculiar, in ſome ſort, to himſelf; and that when he takes pen in hand, ſuch words and phraſes, as he hath been moſt accuſtomed to, do naturally occur to him: he is, therefore, nowiſe ſtartled at the words *Horatius*, *Terentius*, &c. though not very commonly uſed. He is far from criticiſing the compoſition of any ſenſible and ſpirited author; for he neither envies nor undervalues talents, which he is ſure he can never

reach: far leſs will he take upon him to criticiſe the above letter; for, whatever its author's faults may be, they are amply compenſated by that candid uprightneſs, that unreſerved and intrepid freedom with which he writes; and, which redounds ſtill more to his praiſe, and muſt endear him to every honeſt man, it hath been ſufficiently vouched that he generouſly conſented that his letter ſhould be publiſhed; foreſeeing, that as it contains a faithful and undiſguiſed account of the matter in queſtion, it will appear to be a complete vindication of himſelf, and the ſociety of which he has the honour to be a member; and perhaps he judged ſuch a vindication, or apology, to be very neceſſary.

The Publiſher indeed wiſhes, that the learned Profeſſor had ſeen fit to write his Letter wholly in what he is pleaſed to call the *Vulgar Engliſh*, without interſperſing any of his Greek or Latin ſentences, becauſe theſe have occaſioned him ſome perplexity and trouble: he was afraid it might be ſuſpected that under theſe phraſes was

couched ſomething myſterious, or diſloyal, or even dangerous and heretical. Moreover, it was ſuggeſted to him, by ſome gentlemen of diſcernment, that the ſhreds of Greek and Latin might, in ſome places, unleſs they were tranſlated, mar the ſenſe and meaning of the piece: he judged it his duty to ſave the author, as far as poſſible, from being ſo much as ſuſpected of any wrong or unſound opinions; and he was alſo deſirous to make every word intelligible to ordinary readers. He therefore had recourſe to a certain univerſity-ſcholar, who reſorts to his ſhop, and prevailed upon him to turn the Greek and Latin into Engliſh: he hath not ſkill to judge whether theſe tranſlations be elegant; he even ſuſpects them to be ſomewhat clumſy; but believes, that tho' delicacy may be awanting, the author will, from his innate candor, be ready to acknowlege, that the ſenſe is pretty exactly hit upon. He was adviſed, by a very grave citizen, to leave out the Greek and Latin entirely, and to inſert the tranſlations in the reſpective

places; but he durſt not venture on ſo bold a ſtep, which might juſtly have provoked the learned profeſſor. He hath, with the niceſt care, kept the text pure, entire, and genuine, as it came from the author's pen: and to preſerve the full appearance of its genuineneſs, he did not even chooſe to put the tranſlations at the foot of the page, by way of notes or commentary.—Some of the tranſlations are ſaid to be taken from ſtandard books; and the reſt of them are, he verily believes, the beſt his friend could make out: as they are, he preſents them to the Engliſh reader, with references to the particular places where they occur in the body of the work; and for the full and complete underſtanding of the book, the diligent reader may, if he pleaſe, write the tranſlations, or moſt of them upon the margin, which is left pretty large for that purpoſe.

He hath only five things to add.

1. That if, thro' inadvertency or haſte, the learned Profeſſor hath miſquoted any paſſage, the tranſlator is not anſwerable for any ſuch miſtake.

2. He begs the learned reader to forgive his ſwelling the volume by this appendix, which is purely deſigned for the benefit of thoſe, who either were never taught, or who have forgotten, the learned languages; of both which ſorts, there are many ſenſible people in the country, and ſeveral alſo in the city. Among the laſt, the publiſher, though unworthy, profeſſeth himſelf to be one.

3. He poſitively aſſures the public, that the book is not to remain with having only its Greek and Latin ſentences tranſlated. The whole of it will, within the ſpace of a few months, be tranſlated into all the European languages, except the Ruſs and the Portugueze, For his own part, as the piece is quite different from the inſipid productions of hireling, proſtitute, and illiterate ſcribblers, and is, indeed, poſſeſt of a very uncommon merit; he hath already determined, in imitation of his Neapolitan majeſty, to compliment every Britiſh, and every foreign univerſity, with a copy of it.

4. He acknowleges he hath heard it whiſpered, that the candid author's colleagues are diſpleaſed at his having writ with ſo much openneſs; and that they even begin to talk big about their criminal juriſdiction, or power of beheading and hanging, which, it ſeems, they have antiently or recently obtained; a dangerous power, moſt certainly, if lodged in ſome hands. He thinks it ſomewhat improbable, that they will make the firſt eſſay and exertion of that power upon one of themſelves; for, if they once begin, they may ſee cauſe to proceed very far, and may even be at a loſs where to ſtop; though, on the other hand, unleſs they begin with one of themſelves, their privilege may lie for ever dormant, becauſe it is unlikely that any citizen or country-man will offer himſelf, or venture to be tried at their tribunal.—If it be true, that they are really diſpleaſed, he thinks they will rather fiſt him before ſome other tribunal than their own.—Extruſion may be tried;—or, a ſwinging fine, with a pithy admonition and rebuke from

the faculty, as in other caſes, may ſatisfy them:—or, perhaps, ſome of them may write againſt their own colleague, and ſtrive to give a different account of the matter; though it will be difficult to fly in the face of truth; for the particulars mentioned by the Profeſſor, at which his colleagues are ſaid to be moſt diſpleaſed, are, it ſeems, true beyond all poſſibility of being denied.—A conſiderable merchant in this city is pretty ſingular in his opinion: he offers to lay a great wager, that from a miſtaken regard to their colleague, they will audaciouſly refuſe that ever he writ the piece, and endeavour to father it upon ſome unknown or ignorant perſon. This opinion gains no credit.—The publiſher firmly believes the motives mentioned in the Letter to be the real and genuine ones, and hopes, that if there ſhall unluckily be a controverſy on this point, the learned gentlemen will manage it with decency, and with the temper of philoſophers. When great ſcholars have different views of a fact or ſpeculative point, they treat one another politely, and keep

ever in mind that to diſcover or convey truth is the great end of all the controverſies of the learned.

5. And laſtly, He begs the other learned gentlemen, inſtead of vain altercations with their Brother, to publiſh as faſt as ever they can, thoſe valuable manuſcripts which they have finiſhed; whether compoſed by one, or by the joint efforts of five or ſix; becauſe, to print them, is the moſt effectual method to preſerve them from being loſt. And he humbly calls upon them to take warning from that woful, and unfortunate accident, which ſo lately happened to one of themſelves; whoſe whole manuſcripts, the labour of many painful days and nights, were ſhipwrecked, and caſt away upon the coaſt of Norway: a misfortune, the more grievous, as it is ſo obſervable, and never like to be repaired: for, ever ſince, from all that unfortunate gentleman's lectures and diſcourſes, the fatal loſs of his papers hath been but too manifeſt; and hath been painfully felt, and heavily bemoaned, by every perſon who went and ſtayed to hear him.

TRANSLATION

OF THE

GREEK and LATIN.

P. 1.

8. 11. *The beautiful.* ib. *Decorum, decency, or propriety*

ib. 24. *O Philoſophy! thou haſt been the guide of mankind, thou haſt invented laws, thou haſt taught us morality and ſcience.*

9. 1. *Never will wickedneſs prevail ſo far, never will ſuch a conſpiracy be formed againſt the virtues; but that the name of philoſophy muſt ſtill remain venerable and ſacred.*

11. 16. *It is a fine thing for one to be wondered at, and to have it ſaid of him, "This is the man."*

11. ult. *Joyful poverty is an honourable thing.*

16. 12. *Happy the man, who, ſtudying Nature's laws,*
Thro' known effects, can trace the ſecret cauſe:
His mind poſſeſſing, in a quiet ſtate,
Fearleſs of Fortune, and reſign'd to Fate.

DRYDEN.

16. 15. *O Philoſophy! to thee we betake ourſelves; thou haſt given us tranquillity of life, and taken away the fear of death.*

P. 1.

18. 21. *The guiding, directing, or conducting faculty.*

19. 12. *To live according to nature.*

19. 18. —— *by fate*
Gently inſpired with the poetic ſtrain,
We trample on the vulgar with diſdain.

20. 8. *Vices, but moderate ones we have,*
Which one may eaſily forgive.

22. 1. *The power and mettle of the devil is in the loins.*

25. 11. *Long time men lay oppreſt with ſlaviſh fear,*
Religion's tyranny did domineer,
Which being plac'd in heaven, look'd proudly down
And frighted abject ſpirits with her frown:
At length a mighty one of Greece began*
T' aſſert the natural liberty of man.
By ſenſeleſs terrors, and vain fancies led
To ſlav'ry; ſtreight the conquer'd phantoms fled.

What verſe can ſoar on ſo ſublime a wing,
As reaches his deſerts? What muſe can ſing
As he requires? What poet now can raiſe
A ſtately monument of endleſs praiſe
Great as his vaſt deſerts; who firſt did ſhow
Thoſe uſeful truths.——

* EPICURUS.

P. 1.

For if we view the mighty things he ſhow'd,
His uſeful truths proclaim, HE WAS A GOD.
He was a God, who firſt reform'd our ſouls,
And led us by philoſophy *and* rules.
From Cares and Fears and melancholy Night
To Peace, to Joy, to Eaſe, and ſhew'd us light.
CREECH.

26. 12. *Poverty, in my ſenſe of things, is a wretched and heavy burden.*

27. 3. *He who is wiſe, is wiſe to himſelf.*

27. 4. *I hate the ſophiſt, who is not wiſe to get ſomething to himſelf.*

27. 18. *Let others better mould the running maſs*
Of metals, and inform the breathing braſs,
And ſoften into fleſh a marble face,
Plead better at the bar, deſcribe the ſkies,
And when the ſtars deſcend, and when they riſe;
The GAINFUL ART *be thine, 'tis worthy thee.*
DRYDEN.

28. 8. *Sometimes they vulgar hit, ſometimes they miſs.*

28. 11. *For, in religion, hypocriſy paſſeth for ſincerity.*

32. 6. *Nor are we more greedy to get money, than we ought to be.*

32. 13. *Who is poor? He who thinks himſelf poor.*

P. 1.

38. 22. *Now you have Lesbos, and fair Samos seen;*
At Sardis, Colophon, and Smyrna been:
What think'st thou, good Bullatius? —

39. 5. *Now you have Lew's, Muck, and St. Kilda seen;*
At Morven, Fingal's royal palace, been.
What think'st thou of them, and of fair Southuist?

47. 5. *One crying in a desert; or, empty chapel.*

BRITISH
5 AP 95
MUSEUM

THE END.